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IN accordance with our custom we supply a list of some books that have been reviewed in THEOLOGY during the past year which readers may like to have in mind when making Christmas presents or when considering how to use book tokens. A reference is given to the number in which a review will be found:

M. de la Bedoyère, *François de Sales.* Collins, 18s. (June, p. 259.)
Oscar Cullmann, *The Christology of the New Testament.* S.C.M. Press, 42s. (April, p. 160.)
G. Donaldson, *The Scottish Reformation.* Cambridge University Press, 30s. (September, p. 385.)
F. C. Grant, *The Gospels, their Origin and Growth.* Faber and Faber, 21s. (January, p. 32.)
Peter Hammond, *Liturgy and Architecture.* Barrie and Rockliff, 37s. 6d. (September, p. 354.)
H. D. Lewis, *Our Experience of God.* Allen and Unwin, 30s. (April, p. 161.)
R. P. Martin, *Philippians.* Tyndale Press, 8s. 6d. (October, p. 433.)
Einar Molland, *Christendom.* Mowbrays, 35s. (November, p. 474.)
J. A. T. Robinson, *On Being the Church in the World.* S.C.M. Press, 16s. (September, p. 353.)
G. Every (Ed.), *No Pious Person: autobiographical recollections of Herbert Kelly, S.S.M.* Faith Press, 15s. (December, p. 510.)
P. Teilhard de Chardin, *The Phenomenon of Man.* Collins, 25s. (February, p. 80.)
W. Telfer, *The Forgiveness of Sins.* S.C.M. Press, 12s. 6d. (May, p. 211.)

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The surveys of work in various fields of theology during the past twenty-one years will be concluded with one on Christian Ethics and Moral Theology by Canon R. H. Preston. It will appear in two parts in January and February 1961.

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Next year we shall begin the publication of a new series of "Revised Reviews", i.e. articles that will call attention to, and reassess, a number of older theological books.

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Autres temps autres mœurs.—"The story about 'the Bishop's lady, who is very anxious that the Veni-Creator should be sung at her husband's Ordinations; but as she has no tune which exactly suits the words, she has bade it a personal obligation with the candidates to

elide a syllable in each alternate line in order to suit the seraphine at which she presides personally in the chapel, and plays the seven verses through with a turn at the end of each,' we know to be literally correct."—*The Christian Remembrancer*, July 1848, p. 256.

Can we Rationalize the Christian Year?

KITE flying is a legitimate, if unprofitable, pastime. I want to fly some kites about a possible rationalization of the Christian Year. For all is not well with our old and tried friend. The Christian Year is indeed, as an eminent Presbyterian has recently reminded us, but "a half year". "The liturgical cycle," he continues, "extends from Advent to Pentecost, and the remainder is simply filled up with a course of lessons."[1] He is perfectly right, and in the freedom of a Church without a fixed Liturgy he has proceeded to compile an admirable Lectionary of his own based on an improved and completed "Christian Year". His detailed suggestions do not for the most part concern us here, but he has hints to give us for a better "rationalization" of our own inheritance, and we may borrow others from another Church, the Church of South India, which is forming her own liturgical arrangements.

I. The Kalendar as we have received it in the Book of Common Prayer consists of two parts, of which one (the Sundays after Trinity) is quite unorganized, the other and earlier (Advent to Trinity) is in some sort of order. Much might be written about possibilities of improvement in the arrangement of the Trinity Season. The so-called Grey Book, which appeared during the protracted revision of the Prayer Book in the 'twenties, provided a scheme of Sundays with Epistles and Gospels selected to fit in with chosen subjects. Is that a desirable method? Is there perhaps anything still to be said for our present haphazard scheme? Should there be (as would-be revisers in the Roman Catholic Church suggest) a course of two or three year readings for the Eucharistic Lessons? These are bigger questions which deserve thought and discussion. This paper does no more than draw attention to them. Its aim is more modest—to suggest possible improvements in the first (already more or less organized) half of the Year. It may at any rate do no harm to fly some kites.

II. The Christian Year has three focal points—(i) Christmas–Epiphany; (ii) Easter; (iii) Pentecost. Christmas is prepared for by Advent, and develops into the Epiphany season. Easter has its preparation in the Lenten season (whether reckoned from Septuagesima, or Ash Wednesday, or the First Sunday in Lent), and develops into the forty days of Easter up to Ascension Day. The ten days of Ascensiontide may be regarded as belonging to Eastertide, or preparatory to the third focus of Pentecost. Beyond that the Year has not been organized further than the Trinity Feast on the octave.

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[1] A. A. McArthur: *The Christian Year and Lectionary Reform*, p. 64.

But in this scheme, as we have inherited it, "a sixteenth-century English Reformation of the Christian Year as it was known in the Latin West in the later Middle Ages",[1] there are two (or three) ragged patches—Advent; the two and a half pre-Lent weeks beginning with Septuagesima; and, we may add, the indeterminate later Sundays after Epiphany. Advent has lost its clear "eschatological" theme and wandered into side-tracks. Septuagesima or pre-Lent is the preparation for a preparation. The Sundays after Epiphany have (more than most) a coherent theme in their Gospels, but tend to be cut off short by the vagaries of the Easter moon. (A fixed Easter, whatever else may be said about it, would certainly be a boon to the Lectionary- or Kalendar-maker, but that topic is beyond our scope.) Can we hope to improve, or rationalize, these three periods?

The existence of the Cycle of Holy Days side by side with the Cycle of Time adds further complications. Four or five events in our Lord's earthly life fall to be observed not (except accidentally) on Sundays, but on weekdays, and their dates are mostly based on a different principle of chronology. These are the *Annunciation*, fixed for 25 March, exactly nine months before Christmas Day; the *Circumcision*, really the octave of Christmas, a feast whose theme of "obedience to the law for man" would be sufficiently preserved by the Presentation in the Temple; the *Epiphany*, a Western relic of the Eastern feast of Christ's Incarnation and Manifestation, which has always fitted awkwardly into the Western scheme; the *Presentation in the Temple*, forty days after Christmas; and the *Transfiguration*, an Eastern feast on 6 August, not enjoined in the Western Church till the fifteenth century. Apart from the practical modern difficulties of "keeping" festivals on weekdays, are not these events of sufficient importance to be always commemorated on Sundays with a Sunday Gospel and other propers? At present, most parishes in fact "keep" Epiphany by a wealth of popular hymns (based on the story of the Magi) on the following Sunday, somewhat awkwardly mingling with the Gospel of our Lord's childhood. The others have no real place in the liturgical round of the Sunday communicant worshipper. Let us see what might be done.

III. First, turn to Advent. The Collect, Epistle and Gospel for Advent Sunday set the note of preparedness for Christ—in the historical event of his Incarnation and in the Great Day of his Judgment and Final Revealing. The Collect remains throughout the season. But, except for the Gospel on Advent II, the eschatological theme slips into the background. Cranmer's rewriting of the Collects for the Second and Third Sundays has caused them to become "Bible Sunday" and "Ministry Sunday". For Advent II, Cranmer, as a good Reformed theologian, seized on an incidental allusion in the Epistle, of which the authentic theme is the reception of the Gentiles into God's people, to write a magnificent, but irrelevant, Collect on the Scriptures (and these are, in any case, those of the Old Testament, not the whole Christian Canon). Similarly for the following week, he

[1] McArthur, op. cit., p. 29.

wove round the themes of Epistle and Gospel another splendid Collect, which however directs attention to the accidental use of this week for Ordinations. Advent IV keeps its admirable note of expectancy—"on tiptoe" for the Coming One; though John Baptist has rather more than his fair share in receiving yet another Gospel.

Can we "rationalize" Advent? Two courses might be suggested.

1. Keep Advent Sunday perhaps, with its note of the End. But it would be more logical to keep it at the *end* of the Christian Year, and the closing Sundays before Advent still have firm traces of that tradition which could easily be developed. Advent II and III would be better occupied by (II) the theme of Old Testament prophecy preparing for Christ, (III) the Annunciation (bringing this on to a Sunday, in its right place between the Old Testament and the Incarnation), IV could remain as it is. The "Bible" and "Ministry" themes would find Sundays in a reformed Trinitytide.

2. The other more daring, but logically superior, course brings us back to the problem of the three pre-Lent Sundays. These have always been anomalous. Their lections belong to the undefined "pool" of passages for general use. But their names point forward to Easter, and their traditional themes are to be found in the Genesis passages which belong not to the Eucharist but to the Offices. These concern respectively Creation, The Fall, The call of Abraham (viz. the beginning of the Chosen People, the Church, God's selected instrument for his purpose of Recreation). They set, in fact, the grand background to the whole of God's mercies in Christ, and would form an admirable selection of "Epistle" (or Old Testament) Lections. They can (just) be defended where they stand, at the point where we change step from the Christmas (Incarnation) cycle to the Easter (Redemption) cycle. But they would be infinitely more in place at the very beginning—either *before* Advent, as indeed McArthur proposes, or *as the Advent theme*, to set the stage for the Coming of Christ. Advent I would be Creation; Advent II the Fall; Advent III the Chosen People; leading to the Annunciation on Advent IV, and the birth of Christ on Christmas Day. Would that be too adventurous a break with (a not very old nor consistent) tradition?

V. The progress of the Christian Year after Christmas has long been complicated by the observance of 6 January. This was traditionally far more than a commemoration of the visit of the Magi, which raises other problems. It included (and still includes in our Second Lessons at Mattins and Evensong) the Baptism of Christ, and the first miracle at Cana. The latter has its own observance on Epiphany II. The movement to give fuller liturgical recognition to the Lord's Baptism is attested both by Rome, by Dr McArthur, and the Church of South India. Could not each of these significant events at the beginning of our Lord's life and ministry, and of the canonical Gospels, receive their own Sunday Gospels? (It is assumed throughout that the rest of the Proper would be fitted appropriately to the Gospel.) The Circumcision on 1 January might well disappear, and even 6 January as well, unless preserved as weekday commemorations only. The whole series would become Sundays after Christmas. If

the pre-Lent period were removed, this would provide normally between seven and ten Sundays, adequate for a regular observance of the main subjects in our list. They could be arranged thus:

Christmas (I) The Visit of the Magi. (It will probably be best to put this in the closest connection with Christmas, despite the difficulty of finding a place for it at this point historically—if we want to do so.)
(II) The Presentation in the Temple.
(III) The Childhood (Luke 2. 41 ff.).
(IV) The Baptism.
(V) The Temptation (?).
(VI) The First Miracle (John 2. 1 ff.).
(VII) The First Sermon (Luke 4. 16 ff.).

The remaining Sundays, if any, could appropriately be devoted to a series of Gospels from the Sermon on the Mount, beginning with the Beatitudes, which otherwise occur only on All Saints' Day.

So we reach Lent. Whether Ash Wednesday (the date to which the beginning of Lent was eventually pushed back) be retained or not, the Sunday series will begin on Lent I. It might be thought well to keep the traditional Gospel of the Temptation here, though it would come out of chronological order, or a Gospel could be provided such as that now assigned to Ash Wednesday. The Sarum Lenten Gospels, as we have inherited them, have scraps of distant history behind them, mostly connected with the early baptismal orientation of the period before Easter. These traces are few, and little recognized. Should we not do better boldly to substitute others, such as the following:

Lent (II) The Casting out of Devils. (The Gospel of our present Lent II or III.)
(III) The Confession of St Peter and our Lord's Foretelling of his Sufferings. (Matt. 16. 14 to end.)
(IV) The Transfiguration. (Luke 9. 28–36.)
(V) The Victory of the Cross (viz. the theme of the Passiontide hymns *Vexilla Regis* and *Pange Lingua*).

These not only provide highly appropriate Lenten themes, but cover the course of our Lord's ministry from the Galilean phase, represented in the post-Christmas series, to the eve of the Passion. They would thus link the Lenten discipline with the example and experience of the Lord.

A few comments may be made. The casting out of devils is already a Lenten theme, connected no doubt with the baptismal exorcisms, and the baptized Christian's renunciation of the devil. The proposed Gospel for Lent III does not occur on a Sunday; only the earlier part of it on St Peter's Day; and it contains the Lord's call to "take up the cross". The Transfiguration on Lent IV would then come in its Gospel order, and Lent is indubitably the right season for this commemoration. Rome has it on Lent II (though this is partly accidental, as it was and is the Gospel for the preceding Ember Saturday). It is interesting to note that Dr McArthur puts it on Lent I. And it would surely enrich our keeping of Lent, as well as our understanding of the mystery of the Transfiguration. (The

familiar Feeding of the Multitudes could be spared, for it occurs on two other Sundays.) Lent V or Passion Sunday would give (as the present selection seems to intend) a theological background to the Passion, before the following of the detailed events through Palm Sunday to Good Friday and Easter. Its Gospel might be Mark 10. 35–45 ("A ransom for many") or John 12. 20–36 (The glorifying of the Son of Man).

VI. No drastic rearrangement for Palm Sunday to Low Sunday is suggested here. The period will no doubt receive, as it should, careful and detailed attention, but that would scarcely alter the main outlines. The Easter season requires little comment. The Johannine material from the Discourse in the Upper Room might be better arranged; or a course provided, taking its cue from the Good Shepherd Gospel on Easter II to include other of the Images of Christ, e.g. the Living Bread, the Vine, the Light of the World. Easter V should preferably belong to this sequence, and the theme of intercession be transferred to the Trinity season. This leaves us with Ascensiontide. For many reasons, if only the retention of the Forty Days of Easter, the observance of Ascension Day on a weekday should probably remain. But it has to be recognized that for many worshippers, the theme is lost unless far more clearly presented on the Sunday following than it is now. Our Gospel is uninspiring and (except for the opening phrase) not in its right context. The theme might be Christ the High Priest (with an Epistle from Hebrews and a Gospel such as part of John 17 or John 12. 23–32, if not used on Passion Sunday). *Or* the Gospel could be chosen from the closing verses of Luke ("Days of Expectation"), or of Matthew with its eschatological note ("The Final Triumph").

So we complete the course to Whitsunday and Trinity. The later problems, as already indicated, are of a different character. But such a reconstruction as has been outlined would give added coherence to the first half of the Christian Year by following consistently a chronological outline of our Lord's ministry. In the second half, the Gospel material would be employed in the opposite way, by assigning sayings or incidents from it for the illumination of selected subjects. But that is another story.[1]

HENRY, KNARESBOROUGH.

[1] Mme Denis-Boulet's admirable and scholarly study of the origins both of the Calendar in general and of the Christian Year in particular (*The Christian Calendar*. Burns and Oates, 8s. 6d.), one of the Roman Catholic *Faith and Fact* books, only came into my hands after this paper was written. It can be commended as a careful and up-to-date account of modern findings. It stresses the importance of Mlle Jaubert's researches into the so-called Calendar of the Jubilees (apparently that used at Qumran), which was an example of a perpetual Calendar independent of the moon. (Mlle Jaubert has suggested that our Lord kept the Passover according to this Calendar, viz. on the Tuesday, not Thursday, night, which would help in the chronology of the Passion and allow two full days for the development of the events.) The most significant matter for any rationalization of the Christian Year is the clear opinion that Papal approval both of a fixed Easter and of a perpetual Calendar are by no means precluded.

The Bible and Revelation

LIKE the Scriptures, the writings of Homer bristled with problems. Lofty though the Homeric poems were, they embraced large areas of humble folklore, and not infrequently they portrayed the Deities as having a peculiarly cavalier attitude towards the normal standards of human decency. It was for this reason that the Greeks always regarded the Homeric epics differently from the way in which the English viewed the writings of Shakespeare or the Italians looked upon the works of Dante.

The problem of interpreting the Scriptures in such a way that they commend themselves to people who are at once both pious and intelligent, is very similar to that which faced Plato and his school in the writings of Homer. The "Iliad" and "Odyssey", very early in Greek history, had occupied a privileged position in the curriculum of Greek schools and even later in the fourth century B.C. not even the vigorous protests of Plato could oust them from their place of favour. These writings owed their favoured position not to their literary excellence but to the truths of the eternal order which they were believed to enshrine. These were to be seen particularly in the high ideals of chivalry and noble conducts in the various parts of this literature.

Celsus, in the second century of the Christian era, reflects something of the difficulty in interpreting the Homeric poems when he hints that already one of the earliest Greek writers, Pheresydes of Syros (ff. c. 550 B.C.), had begun to understand the words of Zeus to Hera in an allegorical sense. The question was also raised about the relationship of the work of the "song-stitchers" or editors to that of Homer himself.

In one sense it must be admitted that the Hebrew Scriptures stood apart from all other ancient writings in so far as they deal primarily with the Covenant relationship between Yahweh, the God of Israel, and his chosen people, and all else is but commentary. Moreover, it was the conviction of the great Hebrew prophets, whose message forms the high watermark of the Old Testament writings, that their words both uttered and recorded were the authoritative words of Yahweh. Hence when Isaiah finds that the people are deaf to the "Voice of the Lord",[1] he commands his disciples "to bind up the testimony" (the written prophecy), and seal the law among his disciples and "I will wait for the Lord that hideth his face from the house of Jacob"[2]—obviously he believed that later the preserved utterance of Yahweh would speak to the situation in which a then chastened nation would find itself. It was for this reason that the writer of the second epistle of Peter could say what no interpreter of the Homeric epics could ever say, viz.: "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost."[3]

[1] Isa. 6. 8. [2] Isa. 7. 16. [3] 2 Pet. 1. 21.

The Hebrew Scriptures, however, had their own peculiar difficulties, for despite the prophetic power of certain parts of the Old Testament, in the eyes of at least some of the early Church Fathers and Scholars, much of the ancient Scriptures seemed to fly in the face of the teaching of our Lord. The anger of Yahweh, the God of David, which broke forth upon poor Uzzah when he attempted to protect the Ark,[1] and the picture of the God of Israel given by the Trito-Isaiah returning from the defeat of his enemies in Edom, having "trod them in mine anger and trampled them in my fury: and their life blood is sprinkled upon my garments and I have stained my raiment",[2] could not be easily set along side the God revealed by our Lord "who maketh his sun to rise on the evil and the good and sendeth rain on the just and the unjust".[3] Hence, while the canon of the New Testament was in formation, a frequent and pertinent question posed to the Church was whether she should contain the ancient Scriptures or reject them outright. The issue came to a head in a controversy which surrounded Marcion, who dismissed the Old Testament out of hand. The Church, for her part, in the end rejected Marcion while accepting the Old Testament which at the beginning of her life had been her only Scripture along with the New Testament. Her instinct which was expressed so eloquently by Augustine when he declared that "all Scripture ran to our blessed Lord", was that our Lord himself was the key to both the Old and the New Testaments and unified them both in his life and person. Now, even such an unlikely book as the "Song of Songs", which despite the confident assertion of the Rabbi Akiba that "all the ages are not worth the day on which the 'Song of Songs' was given to Israel",[4] seemed to some Christian scholars to have very slender claims for its inspiration, could be seen as a writing in which Christ was speaking to his Church. St Augustine expressed this belief by the formula:

> *In the Old Testament the New Testament lies hid:*
> *In the New Testament, the meaning of the Old becomes clear.*

The truth of the formula, however, was seen much earlier in the time of the Apostles and is clearly seen in the dialogue of Philip and the Eunuch, concerning the meaning of Isaiah's picture of the suffering servant. "Of whom speaketh the prophet this?" asks the Eunuch, "of himself or some other?" and "Philip opened his mouth and beginning from this Scripture, preached unto him Jesus".[5] Indeed, it could be extremely difficult to make sense of the Gospels if one did not see that Jesus himself envisaged his mission in terms of Old Testament prophecy and typology. Inevitably after the resurrection, when our Lord sought to open the purblind eyes of his disciples concerning his nature and his mission, "he began from Moses and all the prophets and interpreted to them in all the Scriptures the things concerning himself."[6]

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[1] 2 Sam. 6. 6–8. [2] Isa. 63. 3. [3] Matt. 5. 45.
[4] Mishna, Y adain 3. 5 (Danby, p. 782).
[5] Acts 8. 34. [6] Luke 24. 27.

Few scholars today would demur at the insight which sees our Lord at the centre of the Scriptures, but this by no means closes the door upon a host of questions concerning the manner in which Christ is the true interpreter of Scripture. Foremost among these pressing questions is that concerning the criteria of the inspiration of God's revelation in the Scriptures. Are we to see the inspiration of biblical revelation in the inerrant words in which it is expressed or in the events which the Scriptures record? On the other hand, are we to see the criteria of biblical revelation in the recurring luminous images which can be seen to run like an intricate pattern throughout the Scriptures? Many scholars, rightly I think, have felt that the doctrine of the unchallengable inspiration of the whole text is a burden which our backs will no longer bear.[1] The fact that the Scriptures were written down by the pens of frail and fallible men, and the obvious signs of this fallibility in the actual text, should be enough evidence for most men that the expectation of an inerrant text of Scripture is an unwarrantable one. Naturally enough, in the face of what was felt to be the insuperable difficulties of accepting the doctrine of an inerrant text of Scripture, many have seen the criteria of God's revelation in Scripture to reside in the events of divine activity which are recorded. It is to this view that a recent Bampton lecturer drew attention when he said, "The view gradually gained acceptance that in the providential ordering of affairs by God, the events of the Old Testament were carefully designed to foreshadow and prepare the way for those redemptive actions which were to mark the decisive turning point in the history of the world."[2] In this view of the nature of biblical revelation where the whole emphasis is upon the event, the words which enshrine the divine activity might well be thought to be a matter of indifference. It is the kernel of the divine event that matters, not the husk that surrounds it.

But such a cavalier attitude to the words of the Scriptures ignores the important fact that the divine events do not in themselves reveal the divine work that is accomplished in them. "The martyrdom of a virtuous Rabbi," pertinently remarks Dr Farrer, "and his miraculous return are not themselves the redemption of the world."[3] In fact the occurrence of the divine event seems to clamour for the appropriate expression to show farther its supernatural nature to men. It is in this context that we can best understand the New Testament writer's description of the prophetic writing of the ancient Scriptures as being an instance when "men spake from God, being moved by the Holy Ghost".[4] Similarly, St Paul could speak of "the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus".[5]

It is in re-action to the point of view that sees the divine revelation only in certain historical events that Dr Farrer expounds the doc-

[1] *The Glass of Vision* (Austin Farrer, p. 52).

[2] *Early Christian Interpretations of History* (A. L. P. Milburn). Cp. *Essays on Typology* (G. W. H. Lampe and K. J. Woollcombe, pp. 24 ff.).

[3] *The Glass of Vision*, p. 43. [4] 2 Pet. 1. 21. [5] 2 Tim. 3. 16.

trine of revelation through God-given and God-inspired images. His *point d'appui* is that the revelation of the New Testament is "Revelation par excellence" and must be accepted "as revelation simply and without qualification for such I believe it to be".[1] The reason for this conviction is seen as an apprehension of divine mysteries which are inaccessible to natural reason, reflection, intuition or wit. The God-given images which reveal the divine mysteries are detected in such recurrent biblical themes as the "Covenant", the "Word", and divine Kingship, the session on the mercy seat and numerous others. Moreover, our author sees the minds of the great prophets and later of the New Testament writers, setting the images in motion by a kind of poetic incantation under the divine control. The New Testament forms the high watermark of biblical revelation because in the Apostles the great images of faith were being freshly minted and reborn through Christ's incarnation, whereas in the ancient prophets the images were undergoing no such transformation, "for," declares Dr Farrer, "the prophets were not publishing a new religion, the Apostles were".[2]

The new religion, as expressing the thought of our Lord, is seen in the New Testament in the form of a number of dominant images. The Kingdom of God is seen as the image of God's enthroned majesty; the Son of Man is presented as the image of the dominion of a true Adam, begotten in the likeness of God and made God's Regent over all the works of his hand; more intricately in the action of the "Last Supper", the infinitely complex and fertile images of sacrifice, communion, expiation and Covenant reveal themselves. It is admitted that the images do not embrace the whole of the teaching of our Lord, but they do set forth the supernatural mystery which is the heart of the teaching. Indeed, without the images, Dr Farrer tells us, the New Testament would not be a supernatural revelation but merely a book of instruction in piety and morals.

In any assessment of the view that the criteria of revelation are to be seen in the pattern of luminous images which run through the Scriptures, in the first place I think it is important to see that such a view is not merely an allegorical approach to Scripture in modern dress. In fact for those who see the inspiration of the Scriptures in the poetic incantation of the divinely given images, the actual words which set forth the image are of vital importance. But the allogorist, on the other hand, who treats the Scriptures in a quasi-sacramental fashion, is merely concerned with the "mystery" behind the words which are but its outward form and are of negligible importance. For the words, far from conveying the inward reality of the truth of Scripture, are considered rather to disguise it. A typical instance of this approach to the Scriptures can be seen in the treatment given by the author of the Epistle of Barnabas, Clement of Alexandria, Origen, Cyril and others to the lists of clean and unclean beasts in the ceremonial law of Moses, where it is maintained that the excel-

[1] *The Glass of Vision*, p 35 [2] Ibid., p. 20.

lence of the parting of the hoof and the chewing of the cud is primarily a moral one.

None, however, can say that the imagists do not give due respect to the words of the Scripture. They are indeed the very stuff of revelation, providing the means by which the inspired image is given its expression. Similarly they see the necessary relationship between divine events and their imaging in Scripture. For although it is shown that the divine events do not themselves reveal their significance, but depend upon the supernatural images for their true expression, the Scriptural image, apart from the divine event, is no revelation at all. "Certainly," declares Dr Farrer, "the events without the images would be no revelation at all and the images without the events would remain shadows on the clouds."[1]

Despite these admissions, however, there are very great if not insuperable difficulties in the position of the imagists. In the first place there are the wide tracts of Scripture where, if the images are to be found, they are discovered only by those possessing the most ingenious and lively imaginations. Dr Farrer seems to anticipate this very difficulty when he speaks of the principal images as providing a canon to the lesser images. This he sees taking place in St John's Gospel, where the theological activity of the author is seen in the task of the reduction of the lesser images in terms of the greater. For example, in the Fourth Gospel there occurs the great image of our Lord as the Light of the World, and this is seen to control the lesser image of the judgment of men in general and the Jews in particular, because when our Lord the Light appears there is always judgment. Now even the most sluggish image seeker may lose his despondency in St John's Gospel, for here even the grossest of imagintions can be quickened, but when he returns to the Acts of the Apostles, he looks for the poetic incantation of the inspired image in vain. Slowly and surely the image seeker is driven to despair. A further difficulty, which the pressed image seeker finds among the imagists, is the wedge which is sometimes driven between the revelation of the Old and New Testaments. "In the Apostles," declares Dr Farrer, "the great images of faith are being freshly minted and reborn through Christ's incarnation—in the Prophets they undergo no such transformation."

None will deny that in the New Testament the light of revelation comes to a blaze which has been seen only fitfully in the pages of the ancient Scriptures, but it is hard to see that the images of "The Servant of God" and of "The Covenant", which are only crudely revealed in Abraham and Moses, have not been radically transformed in the image of "The Suffering Servant" of Isaiah and the "New Covenant" of Jeremiah. If our Lord is the central point of the Scriptures as a whole, we must expect at least some rays of the preincarnate light to transform the images and writings of the great prophet figures of the Jewish Church.

Occasionally even the imagists admit that the images are not

[1] *The Glass of Vision*, p. 43.

enough to serve as a criteria for the whole of the Scriptures. It is then that they become the most subjective. Take, for example, the words of the Psalmist:

> My heart is inditing of a good matter.
> I speak of the things which I have made unto the King.
> My tongue is the pen of a ready writer;
> Thou art fairer than the children of men:
> Full of grace are thy lips because God hath blessed thee forever.[1]

In this passage Dr Farrer merely finds a self-conscious poet, a somewhat incongruous figure among the image makers, who is but a carver of pieces of jewelled rhetoric. But strange as it may seem, the latter part of the poet's words have been seen in the liturgy of the Church as imaging the destiny of the saints of God. Rightly the Church has linked these words with those which immediately follow, and all the self-consciousness of our poet has disappeared.

> Thy seat, O God, endureth forever:
> The sceptre of thy Kingdom is a right sceptre.[2]

In the end we find that the imagists have done little more than to transfer the criteria of the inspiration of the actual words of Scripture to that of the supposed images of the Scripture, which for many frustrated image seekers have proved as elusive and as protean as quicksilver. Not even the master images in the Scriptures, which are obvious even to the most obtuse readers, will help the student in some passages of the Bible. What image, for example, is to be found in the ceremonial law of Leviticus, which apparently for the purpose of hygiene, commands that "whatsoever parteth the hoof and is cloven footed and cheweth the cud among the beasts, that ye shall eat?"[3] Similarly, what are we to do with the words which read like a liturgical rubric, "And when they had sung a hymn, they went out into the Mount of Olives",[4] or the snippet which might have fallen from St Paul's shopping list, "The cloak that I left at Troas with Carpus, bring when thou comest and the books especially the parchments".[5] It is such passages as these and large intractable areas of the Scriptures where the writer seems to have been unable to set off the process of poetic incantation which seems to be a necessity for the divine image to form, that provide the greatest difficulty for the imagist.

Nevertheless, few who have used the Scriptures liturgically on such a day as Good Friday, and read together the poignant story of the anticipated sacrifice of Isaac along with the story of our Lord's passion, will deny that the words of the text, with their evocative power, must have more than an accidental coincidence. But need we say any more than that these are the words of men who "spake from God, being moved by the Holy Ghost"?[6] The Scriptures are the authoritative word of God stamped with authority by the Church which believed itself to be guided by the Holy Spirit. Like the Dominical Sacraments, the Church has accepted the Scriptures as

[1] Ps. 45. 1 ff.
[2] Ibid.
[3] Lev. 11. 3.
[4] Matt. 26. 30.
[5] 2 Tim. 4. 13.
[6] 2 Pet. 1. 2.

making her members "wise unto salvation" and in the very diversity of the mode of revelation in the Scriptures, she has found their wisdom. The danger has always been to scrutinize too closely the material of revelation, with the result that men have become either fundamentalists, accepting the text of the Scripture as being inerrant throughout, or they have become disillusioned and bitter because in their hands the mystery of the Scriptures has completely evaporated. The Church has consistently refused to scrutinize anxiously the material of the Dominical Sacraments. She has neither demanded the purest water of the river Jordan for the sacrament of Baptism nor the finest wheat flour for the bread of the valid sacrament of the Lord's Supper. It is sufficient for her that the materials for these sacraments have sufficient safeguards to serve the purpose of her Lord to be thus present in his Church. Need we demand more of the Scriptures than that the words, diverse as they are and at times too elusive to imagine, should be appropriate to the purpose for which, in the inscrutible wisdom of God, they have been written? Moreover, because they have been written by fallible men, the words of Scripture will show their limitations, as the water and bread and wine touched by the hand of man will show their limitations, but will still be an appropriate means of God speaking to men to make them wise unto salvation. In this sense, in so far as they are inspired to reveal God's purpose to men, the Scriptures will be both uniquely inspired and uniquely informative. In their form, however, like the Church, they will be "black but comely": black in so far as they are written by frail men: comely in so far as they are nevertheless the word of God's salvation to men.

I. F. Church.

Salvation and Judgment: A Question of Christology

On the north façade of the transept of Reims Cathedral there is a doorway whose magnificent tympanum is both a masterpiece of medieval craftsmanship and a vivid symbol of medieval belief about the last judgment. At the top sits Christ, a figure of great power and majesty. On either side of him kneel the Virgin Mary and John the Baptist, and behind the saints two angels bear the instruments of the passion. Below, revivified bodies emerging from two rows of coffins depict the general resurrection, and below them, the elect are shown entering paradise, while the damned, including the crowned and mitred, bound by a great chain, are being led towards and inserted in an enormous and well-heated cauldron.

It is a brilliantly successful work of art, but its very vividness brings about its own downfall, for it unambiguously reveals a defective theology. Both the saints and the angels are pleading the

passion of Christ the Saviour before Christ the Judge, and it thus speaks of two Christs just as surely as the Nestorian heresy. This fault, however, is confined neither to Reims nor to the middle ages, for any attempt to separate salvation and judgment as actions of God, particularly to speak of them as alternatives, inevitably divides him who is our saviour and our judge. The aim of this article is to suggest rather that to understand salvation and judgment as head and tail of the same gospel coin is truer to the revelation of God in Christ, and that it is a necessary corollary of this point of view to regard the last judgment as myth and not as event.

First of all, it is necessary to define terms, for it is a confusion of meaning which is the source of the error. Salvation is the name we give to God's creative purpose in a sinful world, redemption being the means by which it is achieved, and although it is often difficult in practice to distinguish between the two, this does not seriously affect the present issue.

The definition of judgment, on the other hand, is more complicated, for its meaning in the New Testament oscillates between "discrimination" and "condemnation". This oscillation is seen most clearly in the very striking usage of St John's Gospel.[1] When the light shines in the darkness there is inevitably discrimination between good and evil now manifested as such. In this sense, Christ, the light of the world, is judge: the Father gave him authority to execute discrimination (John 5. 27; cp. 5. 30; 8. 16). But "God did not send his son into the world to condemn the world, but that the world might be saved through him" (3. 17). Thus the action of Christ is in no sense destructive, but fully creative, and "he who believes in him is not condemned" (3. 18a).

Nevertheless, "he who does not believe is condemned already, because he has not believed in the name of the only son of God" (3. 18b). This does not mean that faith is a necessary condition of God's offer of salvation, but it does mean that it is a necessary condition of man's acceptance of it. It is vital to assert the truth of the well-worn phrase that God condemns sin but not sinners. For God does not change, and his condemnation once pronounced would be eternal. But every Christian who has recognized in experience the saving power of Jesus Christ knows that he was condemned but no longer is. In fact, a man condemns *himself* by ignoring or rejecting God's offer of salvation, for he thereby identifies himself with his sin, and so brings himself under that condemnation which the holiness of God pronounces upon it.[2]

So, clearly, when it is said that God judges men, judgment must be used in the sense of discrimination. It is a declaring wrong, a manifestation of God's wrath upon sin, but not to be understood

[1] See C. H. Dodd, *The Interpretation of the Fourth Gospel*, pp. 208–12, for an invaluable account of the Greek and Hebrew antecedents of κρω and its cognates as used in St John, and its connexion there with light.

[2] Compare John 9, especially vv. 35–41.

apart from the whole creative purpose of God in the world.[1] Condemnation and salvation, then, *are* alternatives and opposites; judgment and salvation are not. Faith indeed, so far from giving exemption from judgment, serves rather to increase consciousness of it. That is why Christ's most faithful servants have been so conscious of the exceeding sinfulness of sin. (Incidentally, it is important in this connexion not to confuse a morbid guilt-complex, which is not Christian, with an objective moral apprehension of judgment, which is. The former is an egocentric preoccupation with sins; the latter is a realistic appraisal of sin.)

Judgment then is for all, for all have sinned. There can be no escape from judgment, but salvation means that there is no need for it to lead to condemnation. This surely is the message of the cross. Christians have always regarded the passion and resurrection of Christ as that action whereby God provided a means through which the world might be saved, but only too rarely has more than lip-service been paid to the belief of St John and St Paul that the cross is equally the judgment of the world.[2] We hear a good deal about salvation-history but very little about judgment-history, and this defect is due to an unbiblical lack of balance in the study of the cross.

For basically the cross tells us two things: God's attitude to man, and man's attitude to God. The former effects our salvation, the latter causes our judgment, and both belong together. It is impossible that they should be separated, for the cross, as an act of God, is not destructive. It is not condemnation, which is judgment divorced from salvation. Neither is it condonation; the cost of redemption forbids us to say that. It is the supreme revelation of that love which cannot condone yet refuses to condemn. The atonement is a fully creative single act of judgment-salvation. Once the constituents are divided, either God's holiness or his love is violated. "God was in Christ, reconciling the world to himself." "This Jesus whom you crucified."[3] Neither of these two elements in the apostolic preaching may be sacrificed.

It is, then, simply not true to say or infer that to be saved is to be exempt from judgment, or that to be judged is to be excluded from salvation. Judgment is the manifestation and result of a broken relationship. Salvation is the restoration of that relationship. Karl Barth has said that righteousness as applied to God means "setting right",[4] and seen in this way the atonement is the revelation of God's righteousness to men. So, as P. T. Forsyth wrote:

"The last judgment is past. It took place on Christ's cross. What we talk about as the last judgment is simply the working out of

[1] The parables in Matt. 25, which are primarily discriminatory, nevertheless carry overtones of reward and punishment too strong to be ignored, thus appearing to blur the distinction on which my argument is based. Exegetically it is impossible to reconcile Matthew with John here, but it is important to remember that they *are* parables, which for dogmatic purposes have surely to be understood in the light of the cross.

[2] E.g. John 1. 11; 12. 31; Rom. 3. 25 f.; 8. 3.

[3] 2 Cor. 5. 19 and Acts 2. 36; cf. 2. 22; 4. 10.

[4] *Dogmatics in Outline*, p. 119.

Christ's cross in detail. The final judgment, the absolute judgment, the crucial judgment for the race took place in principle on the cross of Christ."[1]

"God *has*, by the resurrection of Christ, regenerated us into a living hope; he has not simply given us a living hope that we may one day be regenerate."[2]

A consideration of the historical event of the crucifixion may help to make this clear. If Jesus of Nazareth was truly the incarnate Son of God, then the treachery of Judas, the weakness of Pilate, the frivolity of Herod, the cowardice of Peter and the others, the cruelty and scorn of the soldiers, the blood-lust of the crowd, and the implacable hostility of the Jewish leaders are the most blatantly evil things that the world has known. Man's independent self-interest fighting against God is shown here with piercing clarity. But if Jesus of Nazareth was also the saviour of the world, this means that salvation was accomplished by his creative use of every element in man's rebellion by submission to it. He was challenged to overcome evil by omnipotent divine fiat—"Come down from off the cross"—but this way would not have worked. The way of the cross was the only way which could actually transform sin. It alone could meet man's situation. The resurrection is God's victory, but it requires the previous death of Christ. Man's part in God's saving plan was—to crucify Christ. God's part was to make out of this supreme evil an act of supreme good. The cross is at once the worst thing that has ever happened and the best. Seen in the light of what God has done in Christ, the evil acts of men have been remade good, and this is not merely verbal juggling, or a fiction, legal, moral, or otherwise, but something accomplished, at infinite cost.

But judgment and salvation are more than a past event. If they were not also a present experience we should have no real clue to the interpretation of that event. The New Testament faith was born, and the gospel tradition was shaped, in the living experience of the apostolic age, and that experience is transmitted to us through the Scriptures and the continuing life of the Church. The consequences of Christ's death and resurrection have to be worked out in each one of us. We are at this moment being saved; we are at this moment being judged. The Litany prayer to be preserved from sudden death, which rightly expresses the Christian desire to be able to prepare for death, nevertheless reflects a common tendency to overlook the issue of present judgment and present salvation. Specifically Christian religious experience is experience of God acting in judgment and in salvation, and the Christian life is a life lived in the awareness of this present reality. *Christus pro nobis* means nothing apart from *Christus in nobis*, and the presence of Christ in his church is not something which is exterior to ourselves.

But we are well aware that this working out of judgment and salvation in us is at present far from complete, and that it has pre-

[1] *The Work of Christ*, p. 160.
[2] *The Person and Place of Jesus Christ*, p. 57.

sumably still to begin in generations as yet unborn. We are aware that our apprehension of judgment and salvation is confused and fragmentary, and we must therefore look to the future completion of God's action in us and of our understanding of it. In other words we still have to learn the full meaning of the cross. "Now," as St Paul says, "I know in part: then I shall understand fully, even as I have been fully understood."[1] So then, judgment and salvation are true eschatological terms, for the conjunction of a past event and a present experience leads us to expect a future consummation.

In all three tenses, then, judgment and salvation are connected with inseparable intimacy. The question then arises whether, as judgment is universal because of the universality of sin, salvation must also be universal. Must they be co-terminous in scope? The New Testament writers were content to hold in tension the alternative possibilities of damnation for some and eventual salvation for all. But to deny that all are potentially capable of salvation as certain gnostics and orthodox Calvinists (strange bedfellows!) have done is certainly a very incomplete interpretation of the New Testament. In such a view the Christian doctrine of God is sacrificed to the apparent demands of logic. God's election of the chosen few does not mean that they alone are to be saved, but that they are to be his messengers, carrying the good news of a redemption which is available for all, and which has to be preached in all the world. What Deutero-Isaiah saw as the task of the old Israel has to be fulfilled by the new.[2]

There is not, however, the same inevitability about salvation as there is about judgment. A relationship can be broken by one party, and man's sin has broken his relationship with God, but it can only be restored by both parties. God's action demands man's response for its efficacy. The uncertain element is not, as the Reims tympanum suggests, the will of God, but the response of man. Thus salvation and judgment are only separable if at all by the determined, final and complete exercise of man's rebel will. So F. D. Maurice wrote in his famous letter to the undergraduate Fenton Hort in 1849:

"I know that we may struggle with the light, that we may choose death. But I know also that love does overcome this rebellion. I know that I am bound to believe that its power is greater than every other. I am sure that Christ's death proves that death, hell, hatred, are not as strong as their opposites. I dare not fix any limits to the power of His love. I cannot tell what are the limits to the power of a rebel will."[3]

When a rebel does yield, it cannot be through the destruction of his freedom to decide, for heaven would then be but another hell for him. It is vital to remember that it is not arbitrary will which demands man's obedience but omnipotent love. Augustine believed that God's service is perfect freedom, and while it may not be pos-

[1] 1 Cor. 13. 12.
[2] Isa. 45. 22–5; 49. 6; 54. 5.
[3] *Life of F. D. Maurice*, Vol. II, p. 19.

sible to demonstrate that the return of love for love is the freest action of which man is capable, there is that in human relationships which suggests that it is. Consequently it may be that, as Dr J. A. T. Robinson has said: "(Omnipotent love) will take no man's choice from him; for it is precisely his choice that it wants. But its will to lordship is inexhaustible and ultimately unendurable; the sinner *must* yield."[1]

It may be so. If the continuation of human rebellion is an eternal possibility, so also is eventual submission, and neither Scripture nor Church forbids us to hope for universal salvation at the last, for we know that there are scars on the hands and feet of Christ the judge. We are assured that our judge is "this same Jesus" who died for us and rose again. And while nothing in the world should cause a Christian to tremble so much as the sight of those scars, knowing, as he does, their cause, those same scars are the source and ground of the Christian hope.

Let us then not abandon the scriptural idea of the last judgment, but let us use it very carefully. The incompleteness of the process demands the use of the future tense, but essentially the last judgment is a mythological way of expressing in temporal terms the final relationship in which mankind already stands to God. If due emphasis is placed on our empirical data, namely the historical events of the incarnation, especially the passion and resurrection, as interpreted in the New Testament, then there is no need for us to expect another cosmic judgment *event*. Indeed it is theologically dangerous to do so. For once we think of the last judgment as the great assize, a datable occasion for the dispensation of final rewards and retribution, law has triumphed over gospel, and there is no way out of the Christological dilemma so clearly shown in the Reims tympanum. All our thinking about judgment and salvation must be true to our understanding of the cross.

In fact our attitude to the last judgment should be precisely the same as our attitude to the cross. It should not be one of terror, for this is the product of unbelief. Neither can it be one of complacency, for this equally is a product of unbelief. It should be one of hope, the hope that springs from God's revelation of himself as omnipotent love, and from the knowledge that Christ's claim to lordship rests on his office both of judge and of saviour. And it is a hope that we all may eventually enter into the fullness of the joy of our Lord, when God will be all in all.

GERALD RANDALL.

[1] *In the End God*, p. 123. This quotation concludes the moving parable in which Everyman, set on the broad way that leads to destruction, meets Christ carrying his cross.

Letter from the West Indies

CODRINGTON COLLEGE, BARBADOS: 1745–1960

Not every theological college rejoices in its own lake and its own swimming pool, standing in the midst of its own plantations; and it is by no means flippant to claim that Codrington College must rival, equal, or excel her theological sisters elsewhere—in beauty as well as in age! Physical beauty and mere antiquity, however, are not enough to make a college great; and I hope to show that this small institution, in the heart of the country in a small Caribbean island, is something more than an attraction to sightseers and photographers.

The royal palms in a dignified avenue, the green lawns beside the lake, the gracious coral-stone buildings: the thirty-three West Indians being trained for the sacred ministry under the direction of a Religious Community: the school on the hill and the church at the top: all this is the fulfilment of what might have seemed only a dream even to the man who wrote it in his will 250 years ago.

Christopher Codrington was born here in 1668. A man of scholarship, integrity, and vision: whom I will not presume to praise in detail, but will let the facts bear witness. He was elected a Fellow of All Souls, Oxford, at the age of twenty-two, and held a reputation for his learning in languages and literature, in history and divinity and logic and physic. As Public Orator he had the honour of welcoming William III to Oxford. He never lost his love of learning, and devoted his years of retirement to the study of religion and philosophy in his Mansion House here, sharing his interests with the Rev. William Gordon, a nearby rector. A fit monument to his academical inclinations is the fine Codrington Library in All Souls; and in the chapel of that college his body is buried, where it was translated from St Michael's, Barbados, in 1716.

At the age of thirty, Codrington was appointed to succeed his father as Governor of the Leeward Islands, and in his few years of office he showed his ability, fearlessness, and integrity. In modern jargon he would be described as a racket-buster. His sympathy with the negro slaves, his open condemnation of injustice and corruption in high quarters, his forthright language ("those little animals who call themselves lawyers")—all this brought him into grave collisions with enemies who were ultimately too strong for him. His words are inspiring—"While I have the honour of commanding here, justice shall be too powerful for the wealth, the art, the avarice, and the insolence of any man whatsoever"—but Mammon prevailed. A misfortune in the local war with the French gave his enemies their chance, though the fault was in the Home Government's failure to send promised reinforcements; and after a partial breakdown in health and a temporary blindness, Codrington was superseded in his command. A certain Daniel Parke followed him and made life so unbearable for him in Antigua that in 1707 he retired to Barbados, having resolved, "I will forgive them and turn monk". It

appears that others also found Parke too much for their patience, and he was murdered in 1710—the year of Codrington's death!

During his lifetime, Codrington had expressed the hope that good and worthy clergymen should be sent out from England to minister the Gospel to the slaves: he spoke (dreamed?) of "apostolical men who would take much pains for little reward". On furlough in England he had in high quarters aired his hope that some such college might be founded as that which flourishes here to-day. And to this end—a man of vision, but practical too—he willed his estates to the Society for the Propagation of the Gospel, founded only two years before he wrote his will. What a tremendous act of faith and hope and charity! He did in fact envisage, 250 years ago, a Theological College for West Indians, run by a Community. The core of his will reads: " to have the plantations continued intire, and 300 negroes at least always kept thereon, and a convenient number of Professors and Scholars maintained there, all of them to be under vows of poverty, chastity, and obedience, who shall be obliged to study and practise Phisick and Chirurgery as well as Divinity, that by the apparent usefulness of the former to all mankind they may both endear themselves to the people and have the better opportunities of doing good to men's souls whilst they are taking care of their bodys, but the particulars of the constitutions I leave to the Society composed of wise and good men."

The past 250 years have seen the fulfilment of that desire, step by step, in a history that has been free neither of misfortune nor controversy. The terms of the will were challenged as "popish", and it was 1716 before any start could be made once the will was vindicated. With one thing and another, including a severe hurricane in 1730, and in spite of the help given by the Royal Navy in transporting materials, it was 1745 when the first school was opened. So far ahead of the times was Codrington's vision that it was not then possible to find local candidates, and no specifically theological school or seminary could make a start. What then began in the Mansion House (afterwards known as the Principal's Lodge and now as the Priory of St Mary Magdalen), is now the Lodge School, for white and coloured boys, boarders and day boys, in its own buildings about a mile away on the estates, ranking as one of the best boys' schools in the West Indies. The small Grammar School functioned in the Mansion House until 1827, when it was moved to its present site. By 1760, however, a further step could be taken, and the first candidate was ordained Deacon, one Richard Harris: it was still seventy-eight years till the emancipation of the slaves, and more years still before a coloured man was ordained.

Another disastrous hurricane hit College in 1780, when the S.P.G. lent funds to rebuild it (or was it a gift?), and in about 1800 the S.P.G. made another generous benefaction by instituting scholarships tenable in England, thus anticipating the Government scheme by more than sixty years. The next really decisive move was in 1818, when the Rev. J. H. Pinder was appointed as chaplain to the negroes: he lived in what was, nine years later, to be the Lodge

School buildings. Between 1806 and 1823 records show that some 12,000 slaves were baptized, and 3,500 couples married; so Pinder's appointment was in keeping with the general tendency. In 1824 Barbados became a diocese under Bishop Coleridge, who conceived a scheme for training medical missionaries in accordance with the spirit of Codrington's will. The school, to be known now as the Lodge School, was moved out of the Mansion House, and the buildings were altered for their new function as Theological College in the modern sense of that title.

What really is our date of foundation? Obviously 1745 in a sense, so that 1830 may be described as a reconstitution. And on 9 September 1830, with Pinder as principal, eighteen students were matriculated into the reconstituted Codrington College. Even taking this later date, the West Indies (so recently rated as "the slums of the Empire") can claim the oldest such college in Ecclesia Anglicana —praise be to the noble vision and unworldly liberality of this one scholar and soldier who was minded "to turn monk".

Barbados is not on the "regular route" of hurricanes, and within record the island has been seriously hit only in 1730, 1780, 1831, 1898 and 1955. Soon after the re-opening of College, the 1831 hurricane virtually destroyed it; but the new buildings which arose are more or less what now stand—a Palladian style, or in the words of Dr Bindley (of "Oecumenical Documents" fame) "Oxford adapted to the tropics". Pinder left in 1835, and became first Principal of Wells in 1840: meanwhile Chichester, the oldest theological college in England, had been founded in 1839 (I write subject to correction). By 1841 there were twenty-four students, and that remained the capacity of the buildings until the 1950's. To-day we have a total of thirty-six students in residence.

Richard Rawle, Fellow of Trinity College, Cambridge, resigned his Fellowship at the age of twenty-seven to become Principal from 1847 to 1864. He refused the Bishopric of Antigua, but accepted Trinidad in 1864. It was Rawle who had to win the great battle here —against an influential and determined attempt to restore the College to secular use as a school "for the benefit of the sons of the gentry of Barbados" (what could be further from the intentions of the will?). The attack was led by the Chief Justice and former Chancellor of the diocese! Rawle, in the spirit of the founder's words already quoted, vindicated justice against wealth and art and avarice and insolence. His two other great works were the launching of the Pongas Mission, which flowered out into the present diocese of Gambia and the Rio Pongas, as an act of reparation for the slavery of Africans shipped to the Caribbean—"Oh that I may hear before I die, the peal of bells from an African church steeple!" The other work is best told in words which he uttered within two weeks of his arrival in Barbados: "My chief vocation will be to get all the educational system of the island remodelled"—and this he largely did. The part played by the Anglican Church in the development of Barbadian life and education is in no small measure due to Rawle: who among his many activities founded a Teachers' Training Insti-

tute, which was not superseded by a Government scheme until this present generation. When the College fell on hard times owing to poor crops of sugar cane, and could not find a stipend to pay a principal in 1889, Rawle came back to act again as principal, without stipend, at the age of seventy-six. In a year he died: the men of the village almost quarrelled who should carry his coffin, and solved it by letting the older men bear it to the bottom of the hill and the younger men take the harder stage up to the top where he is buried, and where a mound of stones and a great cross mark his grave, looking directly over the seas to Africa.

While Rawle was Bishop of Trinidad, Principal Webb and Bishop Mitchinson of Barbados took the great step of securing an affiliation with the University of Durham. From then on, the majority of the students read for classical degrees, though many of them of course proceeded to Holy Orders too; and a high proportion of lawyers, teachers, business men and others have received their classical education here during the years from 1875 to the 1950's. It would be hard to exaggerate the part played by the College in West Indian education, or to overestimate the debt owed to Codrington by this growing nation. It was, of course, for all these years a mixed college of secular students and ordinands.

In 1885 there was a fire in the Mansion House or Principal's Lodge; and the attached Mission House which was destroyed was never reopened to fulfil Rawle's high hopes for the Pongas. Jumping ahead somewhat, it is of interest, however, that two Gambian ordinands were sent here for their training in 1955 to strengthen the ties: who are now at work in Gambia after their four-year course here and a few months in England. Rawle must have rejoiced to see two Africans both trained and ordained in his beloved Codrington College.

The College was now fully formed. Dr Bindley was Principal 1890 to 1910, followed by Arthur Anstey (afterwards Bishop of Trinidad, and Archbishop of the West Indies). It was Anstey who founded the Codrington High School for Girls, which now has a healthy liaison both with Priory and College through the services of the Brethren of C.R. His successor, Canon J. C. Wippell, served and loved the College from 1911 to 1945, as principal from 1918; and it was in his day, in 1926, that perhaps the greatest physical disaster befell the College—a fire which gutted the building but left the walls intact. His was the energy which saw it built up again, with a slight increase in accommodation but outwardly the former building restored, reopened after four years "camping out" in the neighbouring Rawle Training Institute. Of Canon Wippell, now retired in Jamaica, I dare say no more than that he loves the College still, and that few days pass in Barbados without hearing his name affectionately and respectfully called.

Changes were on the way, and changes are often attended by controversy. Such was the decision taken in 1952, when the authorities of the University of Durham reached the conclusion that with the opening of the University College of the West Indies in Jamaica, the

Classical Faculty at Codrington College must close down. The last classical student left College in 1955. Suffice it to say that local criticism of that policy has not entirely died out. The affiliation with Durham remains, but is now limited to the Theological Faculty. All students now are ordinands.

The other decisive change—and the connexion between the two is only contingent and not necessary—was in 1955, when at the invitation of the S.P.G. as Trustees, and of the Bishops of the Province, the Community of the Resurrection took over the administration and staffing of the College.

Both these changes took place with the Rev. C. A. Sayer as Principal, himself a former student of the College of the Resurrection at Mirfield. He was succeeded in 1955 by Fr Jonathan Graham, now Superior of our Community, who was recalled from here in 1957 to take up that office. To Fr Sayer we owe much; but again I can say little, as he too will read this letter!

It seems now, if we may make the claim without seeming either to be critical of the past or complacent about the present, that Christopher's will has been carried out. His plantations finance (not entirely by any means) a college in which West Indians are prepared for the priesthood, regardless of their colour or their financial resources—provided only that they are called, that they are able, and that they respond. It is the work of a Community, and the Mansion House is now a Priory, into which Priory we hope to receive West Indian aspirants to the Religious Life. It is true that we do not teach Phisick and Chirurgery, because in this highly civilized and departmental world there is small need for "medical missionaries" —in the West Indies, at all events. By the same lights we do not fulfil the condition that "300 negroes at least be always kept thereon" —for obvious reasons! Nor are students under vows!

If I may speak for brethren and students, for the domestic staff and the local population to whom the College is the centre of life —"The lot is fallen unto me in a fair ground: yea, I have a goodly heritage"—may we live up to the example and the hopes of our founder, Christopher Codrington!

Anselm Genders, C.R.

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LETTERS TO THE EDITOR

DIOCESAN LIBRARIES

DEAR SIR,

A diocesan library would be of little value to clergy living thirty or forty miles away, and they would not relish part of their parochial quota burden being used to support it. The postal service of the County (Public) Libraries is excellent. Any standard or modern book may be borrowed on demand, with patience; there is no subscription, and only the cost of return postage.

There are books that need be read once only; there are others that are worthy of study, annotation, re-reading and reference, which should live in the clergyman's study. Borrowing is useful for evaluating the ephemeral from the permanent. It is essential that the clergyman should buy, and have the means to buy, books to keep.

The Church Commissioners have published a specimen budget of a country clergyman who allocated nothing at all to the purchase of books. One must assume that the reason was lack of means, not lack of will. Anyway, the revelation is disturbing. What can be done about it?

Three possibilities occur to me:

(1) A Bray Library should be established in every sizeable town where the country buses converge; or perhaps in every rural deanery. Here books may be borrowed, evaluated, and bought at a reduced rate.

(2) A sum of money might be allocated out of diocesan or central Church funds to encourage clergymen to buy books, either by direct grant or reduction of price.

(3) The Income Tax authorities might be persuaded to allow the clergyman's expenditure on books as an expense of office to be deducted from his income assessable for tax.

Yours faithfully,

K. A. PEARSON.

EWHURST RECTORY,
ROBERTSBRIDGE,
SUSSEX.

THE PROBLEM OF THE BAPTISTERY

SIR,

I should like to make a few brief comments upon Mr Campbell's letter relating to the problem of the baptistery.

1. Mr Campbell's solution is in effect no solution, since it involves dispensing with the baptistery entirely; in other words, he begins from the font, whereas, as I was at pains to show in my article, this is a wrong point of departure for our thinking.

2. His objection to my tentative solution that "it involves the majority of the congregation turning their backs on the altar during Holy Baptism and vice versa" does not seem to me to be valid.

While I welcome the increasing recognition of the close theological association of Baptism and the Eucharist, I would point out that they are still two separate sacraments, and I see no harm in turning one's back to the altar for Baptism, since it is Baptism that is being celebrated at that point and *not* the Eucharist. Moreover, the turning from the font towards the altar at the completion of Baptism and the moving up of the congregation to take its place in the body of the church for the eucharistic celebration may be said to symbolize very effectively "the forward-looking character of Baptism" or rather the liturgical movement from the one sacrament to the other.

3. The use of portable fonts is of course the norm in the Reformed Church of France and is by no means unknown in the Church of England. As one who has assisted on several occasions at Baptisms in France, I can only testify that the use of a portable font, generally a handsome silver bowl, which by its very nature must be small in order to be moveable, detracts very greatly from its dignity and fails to convey the symbolism of death and resurrection so central to the New Testament understanding of the rite.

4. Mr Campbell's view that the portable font could be kept to one side and "would not be sufficiently dominant to distract one's attention from the altar during the climax of the communion service" seems to me to involve the contradiction of the fact that Baptism and the Eucharist are *equally* important sacraments. If the font is not sufficiently dominant to require attention, *equal* to that given to the altar, it is not fulfilling its proper function.

It would be unfortunate if Mr Campbell's evasion of the problem of the baptistery were to put a stop to further thinking about it.

Yours faithfully,

J. G. Davies.

The University,
Birmingham.

THE GOSPEL LECTION IN THE RITE OF INFANT BAPTISM

Dear Sir,

I am grateful for Professor Ratcliff's letter in your October number, as so far I have been content with Mark 10. 13–16 as the lesson for infant baptism, but clearly the question needs more thought. I believe that a case can be made out for Mark 10. 13–16, for if one goes to a baptism service with doubts about the desirability of baptizing infants the passage certainly seems to have a relevance. In this context it suggests that to refuse baptism to children is in a way to "forbid" them to come to Christ.[1] It therefore serves to

[1] This letter was written before I had read Professor Ratcliff's article on the York Revised Service (Theology, November 1960), in which he explains how we come to have Mark 10. 13–16 in the Prayer Book Service. I think that the

focus attention on the positive side of baptism, becoming a Christian, rather than on the negative side, becoming as it were eligible for salvation. Fundamentally I agree with the views expressed by Mr J. S. Bezzant (THEOLOGY, November 1959) and his conclusion that it would be better "not to baptize infants but to receive them into the Church as catechumens, postponing baptism". For such a "christening" Mark 10. 13–16 would be an admirable lesson.

This, however, only evades Professor Ratcliff's question about what criterion of authenticity I would adopt and what passage I would therefore choose as the lesson for baptism. The criteria I believe to be relevant are historians' criteria. The biblical critic should not be expected to prove at every point that all doubt is logically excluded, but he should weigh his texts as historical records and form judgments about how far we may rely upon them. Unless one is to be a fundamentalist or a sceptic it is essential here for the non-expert to trust the considered opinions of the experts as they become consolidated over the years. There is bound to be room for disagreement, but at least one can avoid going flatly against their opinions in cases where wide agreement has been reached.

When it comes to choosing a lesson, it is unrealistic nowadays to suppose that the Church can justify its practice of baptism by appealing to some one passage in such a way as to claim or seem to claim verbal inerrancy for it. To produce authority for baptism the Church would need to compose an elaborate new homily referring to many different New Testament passages. I suggest though that an alternative course would be to choose one lesson, not as a proof-text but as an explanation to the congregation of what baptism means. For this purpose the Nicodemus story prescribed for the baptism of such as are of riper years would be quite suitable, provided that the emphasis was on the truth of the teaching and not on "the express words of our Saviour Christ"; or perhaps one could draw on St Paul here, for example Romans 6. 3–11 or Galatians 3. 27–29.

Yours faithfully,

L. H. OPPENHEIMER.

10 NORTHMOOR ROAD,
OXFORD.

DEAR SIR,

While I cannot follow Lady Oppenheimer in her critical excursions, I share with her, I hope, the regret that Mark 10. 13–16 has vanished from the revised English Service for Infant Baptism. The reason given for it in the Introduction is that "this passage has no obvious connexion with Baptism". "It can hardly be contended that the passage is relevant to Baptism," says Prof. Ratcliff in this month's

use of the passage by the Reformers to counter Anabaptist objections to infant baptism is not just a matter of historical interest. One does not need to be an Anabaptist to feel such doubts; I suspect that they are fairly widespread to-day among thinking lay people.

THEOLOGY. Such statements strike one as pedantic, for while nobody supposes that the passage originally dealt with Baptism, it is certain that as early as the days of Tertullian the passage was associated with Infant Baptism, though that Father disapproved of the association. "The story—without being related to Infant Baptism—was fixed in such a way that a baptismal formula of the first century gleams through it" (Cullmann, *Baptism in the New Testament*). Dr. Swete thought that in 1549 Cranmer and his colleagues substituted for Matt. 19. 13 "the more impressive and suggestive narrative of Mark". Dr Vincent Taylor, remarking that Jesus "transmuted eschatological conceptions of the Kingdom and presented it as a gift of God . . . into which, if they have the receptiveness of a child, men may enter here and now", considered that the inclusion of Mark 10. 13 ff. in the English Baptismal Office was "very fitting".

If in our desire to "get behind the 16th century" we substitute the Matthaean for the Marcan lection, is the early liturgical precedent for it really all that much stronger? And if we are to press strictly the contemporary context in which it was spoken, is its connexion with *Infant* Baptism particularly clear? I hope Lady Oppenheimer will come down decisively in favour of the Marcan lection.

Yours faithfully,

† GLYN LANDAV:

LLYS ESGOB,
LLANDAFF.
3 *October* 1960.

Professor Ratcliff writes:

(1) The Nicodemus story is relevant to a baptismal rite, as Lady Oppenheimer says, because it is "an explanation of what baptism means". For that reason it was adopted in 1661 as the liturgical gospel for the service for baptizing "such as are of riper years", and the Liturgical Commission proposed no change in the matter. On the other hand, is not John 3. 1–8 exposed to the same objection, in Lady Oppenheimer's opinion, as Matt. 28. 19 f., in that it represents as *ipsissima verba* of the Lord material which most modern scholars deny to be such? If John 3 is admitted, Matt. 28 can hardly be rejected. For the purposes of infant baptism, Matt. 28 can be claimed as preferable, because it is of general application, whereas John 3 is more clearly applicable to adults. Both passages can be taken as testifying to early Christian belief that baptism is according to the mind of Christ. Perhaps the liturgical gospel proposed for infants by the Liturgical Commission should have begun at Matt. 28. 18.

(2) Dr Simon quotes a passage from Prof. Cullmann. I would invite Dr Simon's attention to another passage in which Dr Cullmann is less positive: "The stereotyped usage of the verb κωλύειν (to hinder) in the accounts of Baptism in Acts 8. 36; 10. 47; 11. 17 (also Matt. 3. 14 and the gospel of the Ebionites and *perhaps* [italics mine] Mark 10. 13–16) seem to me a certain indication of a liturgical question, which was regularly put when a candidate for Baptism

stood before the person administering Baptism; *τί κωλύει.* What doth hinder so-and-so from being baptized?" (*Early Christian Worship*, Studies in Biblical Theology No. 10, S.C.M. Press, 1953, p. 25). Prof. Cullmann's hesitation is justified; there is no apparent difference in nuance of meaning between the "do not hinder" of Mark 10 and that of Mark 9. 39.

Dr Simon also asks whether the "early liturgical precedent" for Matt. 28 against Mark 10 is "really all that much stronger?" It may be answered that the oldest baptismal rites contained no Scripture lesson. Mark 10 makes its appearance in the catechumenal, i.e. *pre*-baptismal, ceremonies of the scrutinies: the earliest evidence for its use is circa 700. The present Roman rite of baptism is still without a scripture lesson. The Orthodox rite is similarly without a scripture lesson. An Epistle and Gospel are read, however, after its conclusion. The Gospel is the Matthean lection, which forms the end of the Gospel (Matt. 28. 1–20) prescribed by the Old Jerusalem Lectionary for the Night Eucharist of Easter, which the newly baptized attended for the first time. The Old Jerusalem Lectionary was in existence at the end of the fourth century.

[This correspondence is now closed.—Ed. THEOLOGY.

ECCLESIASTICAL JURISPRUDENCE

DEAR SIR,

Dr Bolt's plea for the development of an ecclesiastical jurisprudence ought to be widely welcomed, but I should like to hope that it will take account of those parts of the Anglican Church outside England. Some such jurisprudence is, for instance, very badly needed in this Province.

At the time when our constitution was framed the Judicial Committee of the Privy Council was a most unpopular court in this predominantly Tractarian Province. The "Third Proviso" of the constitution was deliberately devised in order to exclude the jurisdiction of the Judicial Committee, and a Canon was framed to express Tractarian disgust with the fact that that court arrived at its judgments by the principles of English Common Law. That Canon reads:

> It is hereby declared that if any question should arise as to the interpretation of the Canons or Laws of this Church, or any part thereof, the interpretation shall be governed by the general principles of Canon Law.

But these terms have proved to be too vague.

A parishioner has recently applied to the civil courts for an order restraining a bishop from "putting her under discipline". The court upheld the bishop's action on the grounds that membership in the Church of the Province of South Africa as a voluntary association involved certain contractual obligations, but the judgment was accompanied by a lengthy *obiter dictum* which pointed out that the Province had deliberately rejected English Common Law principles

in its own Canons and that "the general principles of Canon Law" were very difficult to define. The judge involved himself in the Stubbs/Maitland controversy over the precise nature of the Pope's legislative and appellate in English Canon Law in the Middle Ages. His conclusions appear to me to be open to question, but they have some rather alarming implications and they do make it quite clear that "the general principles of Canon Law" is far too vague a phrase for our Canon to use. Some much more precisely defined system of jurisprudence is clearly needed.

Yours sincerely,

PETER HINCHLIFF.

RHODES UNIVERSITY,
GRAHAMSTOWN,
SOUTH AFRICA.

CANONS AND CHARACTER

DEAR SIR,

May an ordinand express his disturbed reactions to Dr Carpenter's article on Canon Law revision? The special "difficulties" he described which the Church of England faces in her task seem to embody the very past from which we want to escape. (1) "Comprehensiveness" is not some ideal with which we must live for ever; the energies of so many people—liturgiologists for example—are being directed against its continued existence. Tensions there must be as new problems are debated, but to-day's "comprehensiveness" is the relic of entrenched positions of years ago, and must be dissolved in a new unity of faith. (2) It is true that our Church has been without order for some hundreds of years: the effect is a Church formless where it is not antiquarian. So much "deviation and eccentricity" has been tolerated that it is hard for "the Observer's" correspondent to see what job a parish priest has. If society to-day is conformist, it is also undisciplined; the Church must avoid both errors. (3) The benefits of "establishment" seem very dubious to a young Anglican. To have to take account of a "large nominal membership" in forming the Canons seems irrelevant to the mission of the Church. (4) Most of all, the concept of a "persona" = parson in each parish is outdated and harmful. If there is no anticlericism in this country, it is not because the people feel at one with their "parson" in their liturgy. Rather, it reflects an easy tolerance and an indifference: no opposition suggests that the case to be opposed is not being presented very clearly. To speak with a certain affection of a parish as "an independent kingdom" is the very negation of our unity in Christ, of our integration in the One Church. It might be a mistake to place the many decisions referred to in the Canons in the hands of bishops having their present very wide jurisdiction. The problem would be avoided by the creation of many more bishops—each having a small diocese, and under him a team of priests and deacons, and kept in closest contact with his fellow diocesans. This

seems to many a picture of a Church organized for action, the antithesis of a structure where individuals are stuck out on limbs and left to their own devices.

Yours faithfully,
LEONARD SKINNER.

KING'S COLLEGE,
LONDON.

[The Editor wishes to thank many correspondents for letters he has received during the past year, which he has been unable to publish on account of exigencies of space.]

BOOK REVIEWS

THE COUNTRY PARISH TO-DAY AND TO-MORROW. By Frank West. S.P.C.K. 1960. 5s. 6d.

"They will leave you there till your beard touches the ground." These words, spoken to a young clergyman who had gone to a country parish, were a fair comment on the urban outlook of diocesan officials, a few years ago. It is a pleasure to find an archdeacon who takes another view of rural work, and who can put it so well as Mr West.

Country clergy will be cheered by the first chapter of his book, which shows the trials of their predecessors. As the scripture has concluded them all under sin, so Mr West concludes them nearly all under poverty. "Never since the Reformation have clergymen, as a whole, been able to live on their official incomes."

His belief in the future of the country parish is firmly based on the fact of the revival of the countryside. Agriculture prospers, and the spread of light industries, new means of transport, piped water, electricity, new houses, have brought a new social and economic importance to rural areas. Here are the material foundations of the parish. Since rural areas count for more than they did in the life of the nation, it follows that the rural parish is on the way up—not out—in the affairs of the Church. Fuller's remark that the Church is the jewel in the ring of the commonwealth has an apt parallel in the relation of the country parishes to the countryside.

In this new and hopeful situation, changes must come. There is no general agreement that pluralism, though inevitable, is a good thing. Mr West welcomes it and points out many benefits which it brings. Other changes are noted with the same cheerful realism. The parson's wife will usually go out to work when her children are old enough. His house must be altered, and it is often better to pull down part of an old house, leaving large and useful rooms, than to build something small and modern which may prove inconvenient. His salary should be around £1,000 p.a. plus house, out of which he will pay his official expenses. One of his headaches, however, is hardly noticed. How is he to educate his children if a

good grammar school is out of reach? Some boarding schools give useful help, but more might be done by the diocese.

Two major problems remain. The country parson is a lonely man. There is rarely anyone within easy reach with whom he can let his hair down. If he has a friend, not too far off, of similar tastes and outlook, whom he can utterly trust, he is a lucky fellow.

And how is a country parson to be trained for his life's work? The present reviewer cleaned the gardening tools at his theological college, having then no country interests. Every other rural mystery, the keeping of hens and pigs, the way to work the soil and grow crops, had to be learnt as he went along. It is perhaps just as well that something should be left for our parishioners to teach us, provided we admit that without sharing their interests we cannot get under their skins.

If the Archdeacon of Newark can see his way to help us in any of these things, the country clergy will rise up and call him blessed. Meanwhile, we are immensely grateful for the pleasure which his book has given us, and for the cheerful encouragement and sympathy with which it has been written.

A. C. Scupholme.

Thurcaston Rectory,
Leicester.

Gospel and Myth in the Thought of Rudolf Bultmann. By Giovanni Miegge, translated by Bishop Stephen Neill. Lutterworth Press. 1960. 25s.

For at least the last forty years Bultmann has been one of the dominant figures in biblical scholarship on the Continent. His critics, as well as his followers, have been indebted to him for direction and stimulus in every major field of New Testament study. In 1941 he set in train a debate about the proper understanding of biblical categories. The vigour of the debate, and the highly interesting developments in the work of scholars most closely associated with him, demonstrate that he has seized on a matter of peculiar importance. Until recently British scholars have treated his work with considerable reserve, but first the translation of his *Theology of the New Testament* and then some excellent introductory essays by British theologians to his program of demythologizing have made it clear to a wide circle of readers that this is something to be taken account of. Perhaps after all it is not entirely a bad thing that we are still waiting for the promised translations of his History of the Synoptic Tradition and his commentary on St John's Gospel; for when they appear it will become plain that they form part of a remarkably consistent life-work.

It is the peculiar merit of Dr Miegge's book that he does not confine himself to the single issue of myth and its interpretation. He begins indeed by setting out this particular problem, mostly in the words, by no means entirely clear, of Bultmann's original essay; but he follows this with a sympathetic study of Bultmann as interpreter

of the New Testament. This plainly shows that his approach is quite different from the undue scepticism with which he is commonly charged, and arises from a more (not less) intense desire to come to terms with the person of Christ and our way of encountering him. Very properly, therefore, Dr Miegge's next chapter deals with the affinity between New Testament language and existential philosophy, Bultmann's use of it to produce a way of thinking that requires commitment, and the dangers into which he is consequently supposed to run. This chapter is linked with another which explores the history and definition of myth, all the more important because this term, divorced from its context in the German study of the history of religions and interpreted too simply, has been the chief obstacle to understanding Bultmann's primary intention.

Throughout this book Dr Miegge succeeds in interpreting the many difficulties of Bultmann's subtle attitudes and in commending them to our respectful consideration, even when he himself is critical. The final brief chapter assesses Bultmann's work with great fairness, and says: "the doubt which has been provoked by Bultmann's interpretation, and which all his declarations in the contrary sense have not availed finally to allay, is just this—whether for him the 'once for all' of the saving event has not been almost entirely transformed into the 'moment by moment' (jeweils) of existential meditation, of Christ for us, of Christ in us, and of our abiding in Christ." Dr Miegge is a Waldensian scholar whose acute theological mind is becoming known to English readers; and they have been done a great service by him and his translator in this book. If a thorough criticism of Bultmann were in question more would be required (for example, his understanding of faith must be challenged and his picture of primitive gnosticism is not well supported by recently discovered gnostic documents); but this is an excellent introduction, large-minded and well written.

Bishop Neill has translated admirably from the Italian and German despite the difficulty of presenting the technical terms of this discussion in English. It is rather a pity that the bibliographical note does not contain fuller guidance to writings on this subject which are now available in English. A translation of *Jesus Christ and Mythology* must be added to the list of Bultmann's works in English; Professor Ian Henderson's book is correctly called *Myth in the New Testament*; and attention should be drawn to James M. Robinson's *A New Quest of the Historical Jesus* which shows how the discussion is being taken a stage further in the work of Bultmann's pupils.

K. Grayston.

Westbury-on-Trym.

Origen and the Doctrine of Grace. By Benjamin Drewery. Epworth Press. 1960. 30s.

In recent years the understanding of Origen's significance and his thought has been deepened and improved, steadily though not uni-

formly, by the labours of many scholars, of different viewpoints, from different traditions and writing in different countries, many of them disagreeing with each other on important points, but all of them by their contribution to study and debate throwing some further light upon this great man. Origenists can sincerely welcome a new and promising recruit to their band from the Methodist fold in Mr Drewery. Scholars who are examining the doctrine of grace or the doctrine of providence in the early Church will find material in this book which they cannot afford to ignore, and specialists in Origen will profit from the fruits of a mind which appears to display just those virtues which Mr Drewery discerningly praises in Origen (p. 65), "freshness and hospitality".

But those who want to profit from this book will have to work hard. It is most unlikely that the ordinary Methodist member, for whom the author professes to plan the book (p. 12), will find it easy going. He will find himself in what at first sight looks like a wilderness of varied types of print dotted with cactus-plants in the form of different sorts of brackets. One gains the impression that the author has spent one year less than he should in preparing the book. What the reader is presented with is the raw material for a book rather than the finished work. Had Mr Drewery spent more time in interweaving his quotations with his comment, the book would have been greatly improved. He also could have read a few Continental authors with advantage. Koch on *Pronoia und Paideusis* and Harl on *La Fonction Révélatrice du Verbe Incarné* are directly relevant to his theme. As it is, he has confined his reading outside the texts largely to H. Chadwick and R. P. C. Hanson (and his kind encomiums upon them will certainly make them blush!) He also should have read the recently discovered *Conversation with Heracleides*; his footnote 52 on p. 153, discussing Origen's doctrine of intercession, would have been improved if he had. And in a book which (quite rightly) relies so much on discussing the use of individual words by Origen, an index of Greek words should certainly have been provided. Occasionally the author's use of English jars: "not too happy about" (p. 63); the translation, more than once, of *chōreis* as "cope with"; and the employment of "effect" for "affect" (p. 159) make the reader wince mildly.

Mr Drewery produces an interesting definition of what grace meant for Origen, though one could question what exactly "eternal life revealed and enacted in Scripture by the incarnate Jesus Christ" (p. 48) means. He provides much useful material for the understanding of that important word *oikonomia* (pp. 78–83), and writes a sound and convincing vindication of Origen's doctrine of providence (pp. 96–107). It is hard, however, to agree that Origen's eschatology is really a forerunner of that of C. H. Dodd, and his universalism can be as well attributed to his philosophical presupposition about the immutability of God as to his sound grasp of biblical doctrine (pp. 156–9). In the account of Origen's doctrine of grace (pp. 78–83) it is impossible to conceal the markedly Pelagian (perhaps one should say pre-Augustinian) assumption about the co-operation of human

freewill with divine assistance, a characteristic emphasized by the subsequent demonstration that Origen held that the Holy Spirit has to be earned (pp. 172–5). But in other respects Origen's doctrine of grace was soundly and resolutely biblical, and it is to Mr Drewery's credit that he has called attention to this significant fact.

R. P. C. Hanson.

University of Nottingham.

Asking the Right Questions. By F. R. Barry, Bishop of Southwell. Hodder and Stoughton. 1960. 12s. 6d.

Theology and the Cure of Souls. By Frederic Greeves. Epworth Press. 1960. 22s. 6d.

The Church has reason to be grateful to the Bishop of Southwell that he is prepared to hit certain nails on the head repeatedly in the hope that the points will eventually penetrate. His concern is for the more effective witness of the Church in modern society to the true nature and destiny of man. For this he insists that there must be enough and good enough clergy, not least in order to "declericalize" the Church and enable lay communicants to discover and exercise their proper function and responsibility. "The local church must learn to regard itself not merely as a congregation which is ministered to by its clergy, but as a ministering congregation." He will not let us forget that numbers matter, and that much more imaginative thought needs to be given to the awakening of a sense of possible vocation to the ordained Ministry. His primary emphasis, however, in the present book, is on training. "We must reconsider the training of the clergy, trying to breed a less clerical type of mind, more in touch with God's work in the world and the needs of the actual human situation."

As a whole the book tends to be reminiscent, rhetorical, abounding in generalizations. The author has perhaps touched on too many topics, and even if he illuminates subject after subject with apt quotation or pungent comment (e.g. the chapter on *Christian Agnosticism*) he doesn't leave the reader as clear as the title had led him to expect about which questions he regards as having priority for the Church. A valuable chapter is that on *Theological Education*, where the argument is less discursive. Even if the reader allows himself to wonder whether the bishop fully realizes how much is being done already in theological colleges along the lines he advocates, there are criticisms and suggestions here which call for serious consideration by C.A.C.T.M. and by the staffs of colleges. The bishop argues cogently the case for a new theological college for graduates in close association with the theological faculty of a modern university with freedom to experiment in methods of training. He raises the all-important question about the aim and content of theological education. It would have been keenly interesting if he had ventured further and had sketched out a syllabus to embody his answer. This,

he says, is a technical job for professors and faculty boards. I wonder if he is entirely right in thinking so.

Theology and the Cure of Souls carries the sub-title *An Introduction to Pastoral Theology*. It consists of the Cato Lectures (delivered in Australia) by one who describes himself as "a fourth generation Methodist minister". Dr Greeves, who is Principal of Didsbury College, Bristol, writes with conviction about the need for pastoral care to be guided by sound theological principles. This is not a book about pastoral techniques, but pastoral *theology*; nor is the language so specialist that it would say little to the layman. Indeed, Dr Greeves sees pastoral care as a function of the whole Church within which there are those who have special training. He is sometimes severe in his strictures on what he regards as failure within his own communion to take theology seriously as the ground-work of pastoral ministry, and the Anglican reader will also have to concede many a palpable hit. This kind of writing has an ecumenical value, as it reminds us of the common task of the Christian ministry and of the extent to which there does exist a common mind about many aspects of the common task beneath the barriers of traditional separation. Problems of theological language, the influence of sociological changes, the distinction between psychotherapy and spiritual direction, the relation of theology and experience, of sin and sickness, all these are discussed with discrimination, and a concluding chapter suggests ways of narrowing the gulf between the specialist theologian and the "general practitioner".

Sydney Evans.

King's College,
London.

Sources of Christian Theology. Sacraments and Forgiveness. Edited with Commentary by Paul F. Palmer, S. J. Darton, Longman and Todd. 1960. 50s.

No Pious Person. Autobiographical Recollections of Herbert Kelly, S.S.M. Edited by George Every, S.S.M. Faith Press. 1960. 15s.

Sex and the Christian. Faith and Fact Book 102. By Reginald F. Trevett. Burns and Oates. 1960. 8s. 6d.

Fr Palmer's book is the second in a series of volumes designed to present in translation and in topical arrangement the basic texts and documents which, with few exceptions, have shaped and continue to control the teaching of the Roman Catholic Church; in this instance, on penance, extreme unction and indulgences. As he points out, these topics are intimately related, both historically and doctrinally, and usually constitute a single unit in Roman Catholic manuals of theology, for they are all ordered in their own way, according to the teaching of Rome, to the remission of sins committed after baptism. The documents are drawn principally from the New Testament, the Ante-Nicene and Post-Nicene Fathers, conciliar decisions, scholastic treatises and papal pronouncements,

though the editor, to the great merit of his book, does not neglect to draw upon the decisions of local synods, early medieval sacramentaries and penitential handbooks. Also included are somewhat lengthy excerpts from the writings of Luther and Calvin, the confessional statements of the Lutheran and Reformed bodies, and the Thirty-Nine Articles and Prayer Books of Anglicanism. Quoted too are the Montanist writings of Tertullian and the attempts at theological clarification on the part of Abelard and Lombard. These excerpts do much to substantiate Fr Palmer's claim that he has tried to be impartial in his selection and that he has not knowingly omitted any document that might tell against the position of his own Communion.

While the chief value of this work lies in the comprehensiveness of the selection of documents and their topical arrangement, the editor's commentary and final chapter of summary and appraisal are of considerable value in themselves. They form a concise, forthright and vigorous presentation of official Roman teaching. Although most Anglican readers would probably marvel at what appears to be the merest begging of many far-reaching historical questions, if not a masterful juggling of the facts, and vast assumptions drawn from very inconclusive data, they would find Fr Palmer's endeavour to look on the documents from the standpoint of Rome's official position, and to resolve "seemingly" conflicting evidence in the light of that standpoint, very stimulating indeed. Perhaps it would be well for them to read this volume in conjunction with Dr W. Telfer's *The Forgiveness of Sins*, for when Dr Telfer's reader comes from the chapters on the Schoolmen, the Reformers and the Council of Trent, as Dr W. K. Lowther Clarke says in a review of the book (in THEOLOGY, May 1960, p. 211), "to the Anglican compromise as seen in the Prayer Book and Hooker he is prepared to welcome it as a sane provisional solution for a problem that had perplexed the Church for many centuries".

The autobiographical recollections of Herbert Hamilton Kelly, selected with wise precision by Brother George Every, provide a splendid introduction not only to the character of the man, to the tenor of his "impiety" as well as his piety, but also to the special quality of his thoughts (unexpected, disconcerting, elemental but at the same time profound) as an educator and his searching reflections as a theologian. It was Fr Kelly's fortune in life, and the fortune of the Anglican Church, that he was able to express in concrete terms many of his distinctive ideas through his foundation of the Society of the Sacred Mission. Thus a good part of the book is devoted to his work as a monastic founder.

In the introduction to this book, Mr David M. Paton points out in a most attractive way the reasons why Fr Kelly, whether or not one is interested in Kellam, is abundantly worth knowing. He is worth knowing by reason of his considerable ("far more than is generally realized") contribution to the Ecumenical Movement; his success in Japan and the important implications that his work there has for missionaries to-day; his contributions to theological educa-

tion, which is such that it makes them important and interesting to intelligent "secular" people and not only to teachers of theology; and, moreover, his own peculiar brand of piety. Brother Every's selections from Kelly's writings cover each of these phases of the "old man's" life and work, and amply justify the claims made in the introduction.

While the whole book is filled with eminently "quotable quotes", here is one that seems to capulize much of Fr Kelly's teaching and to point to his pertinence for theological thinking to-day: "The attempt to split off fundamental questions as merely philosophical or intellectual, and to regard personal morality, piety, religion as the really vital factor, was putting ourselves before God. It involved splitting religion, *pietismus*, off into a sphere of its own for a clique of pious people. The common laity might understand the worship of God; they do not appreciate the worship of 'religion' as a personal state. All that I had first learnt from Kingsley, his broad interest in a nature-world, and in rough people; what I learnt from Maurice of the reality of God, from Catholicism of the reality of worship, from Augustine of God's Will, purposing before all ages that Redemption in Christ for which man was made, was one whole lesson" (p. 52).

It is not too much to hope that this book will spark a real increase of interest in Fr Kelly's more specifically theological writings, such as *The Gospel of God* (1928), republished with a memoir by Brother Every last year, and *Catholicity* (1952). These books could be read with great profit to-day, for they have a significant bearing on the contemporary theological debate.

Reginald F. Trevett is a layman, a husband and a father, and we must add, no mean theologian. His book seems to be designed in part to meet the common question whether moral theologians who are celibates can really understand or appreciate the difficulties in sex life, and in part to make the papal encyclicals on marriage and contraception palatable and theologically meaningful to laymen. While the familiar Roman Catholic line on these matters is stoutly maintained throughout, the writer attempts to face squarely and honestly the genuine problems of our sexuality, to undercut the negation and prudery, the obscurantism and intolerance that many people believe to be the Church's teaching on sex, and to examine man's sexual life in terms of redemption in Christ and life in the mystical body of Christ. Suggestive of the tone and quality of his work is this quotation: "The Christian for his part must beware of pretending that the extremely complex realities of sexuality are really simple. . . . The sex problem is one of the most acute in our time; it offers the Christian a great opportunity. He must not think that he has answered every question by quoting Canon Law. Law is no substitute for theology, still less for love. The relevant articles in the code are to be interpreted in the light of a theology and philosophy of love which we already possess, in the light too of a theology and philosophy of sexuality for which we are only beginning to assemble the material" (pp. 61–62).

Just a glance at the chapter titles of this book will indicate that it, far from being a mere manual of morals, is a serious theological treatise. Samplers of the titles are: Sex and the Fall, Sex and the Redemption, Sex and the Psyche, and Sex and Grace. Except for the absolute prohibition of contraceptive devices and the dogged insistence that the virginal state is a higher state than matrimony, Anglican and other non-Roman Christians will find much to agree with in this work, and they will find also that it gives more than a few pointers (and the author says that he hopes to give only a few) towards bringing "all that is genuine and good in the modern drive for a human and humane approach to love and sex into the great creative and redemptive synthesis which our Lord has achieved for our race".

James A. Carpenter.

St Timothy's Church,
Alexandria, Louisiana.

The Church and the Nations: A Study of Minority Catholicism. Edited by Adrian Hastings. Sheed and Ward. 1959. 21s.

Members of the Established Church in this country are conscious of being a relatively small minority, although the attendance at eight o'clock of a Sunday is no indication of the weight of the Church in the councils of the nation. Churchgoers are inclined to contrast ruefully with their own numbers the serried rows at early mass in Roman places of worship. The above-named symposium comes as a reminder that in Roman Catholic countries also the churchgoer is to-day in a minority. He is in a minority not only in France, Belgium, and Spain, but also in Italy, the country containing headquarters. With 140 Communists in the Italian lower chamber this is not surprising. In France, according to a recent booklet published by the Editions du Cerf, *La Nouvelle Vague—croit-elle en Dieu?* by Georges Houdin, in an inquiry conducted among an unspecified number of men and women between the ages of eighteen and thirty, seventy-three per cent. stated that they believed in God; but only thirty-five per cent. of the seventy-three admitted going to church. Of every eighty-two who made their first communion, only thirty-three were still going to church.

Mr Hastings has obtained contributions from Japan, India, Vietnam, and the Congo, as well as from England, Wales, and the United States. It is curious how funds for missionaries abroad continue to be raised in Europe when the situation at home might seem to claim priority. For that matter, there is no proselytizing progress in the Far East; on the contrary. In Japan State Shinto-ism was abolished in 1945, and in the following year the emperor renounced his divinity. There was no corresponding increase in Christianity. Roman evangelization is avowed to have scant success among Indians. In China the Roman Catholics repudiated Rome in 1957.

Taken together, the individual contributors to this book are dis-

appointing. Mr Hastings, in the introduction, is provocative. He attacks ecclesiastical establishment such as we have in England, beginning with Constantine. He has not yet awakened to the cause of the English Reformation and of French Gallicanism. No State can tolerate subversion merely because it is practised by resident clerics. He condemns nationalism, as though Europeans were not rootless enough already. He deplores the resort to religious coercion in the past, and prefers, he says, persuasion. Coercion ceased perhaps, however, not because persuasion seemed superior, but because so long as men were being coerced, the passions roused by religion were socially disrupting. Persuasion was substituted, and indifference set in. Hence to-day's minorities.

MONTGOMERY BELGION.

PETERBOROUGH.

SHORTER NOTICES

I BELIEVE. By G. W. H. Lampe. Skeffington. 1960. 18s.

AN INTRODUCTION TO CHRISTIAN DOCTRINE. By T. E. Jessop. Nelson. 1960. 12s. 6d.

KNOW YOUR FAITH. By Nels F. S. Ferré. Epworth Press. 1960. 8s. 6d.

Professor Lampe has made a brave effort within a minimum of space to give us an overall picture of the fundamental doctrines of the Christian Church—and to all intent he has succeeded. At least, one of the many virtues of his book is that it compels the mind to thought. *I Believe* comprises eleven chapters written around the great themes of the so-called Nicene Creed. With no little skill Professor Lampe manages to combine an historico-philosophical approach with a consideration of the relevance of each particular subject to the believer to-day. Thus, in the first three chapters there is a valuable discussion on the *problem* of belief itself. *Is* God Almighty? If so, in what sense? "Christian belief in the one God involves the denial of any *ultimate* (my italics) and eternal opposition between God . . . and evil" (p. 45), although "we cannot escape the conclusion that God ultimately is responsible" for suffering (p. 46). Would that Professor Lampe could go on to a dissertation on the Finite God!

The chapter "In One Lord Jesus Christ" whets the appetite for more on the Christological problem, but contains the only irritation in the whole book. Three times on the same page (p. 78) we are told that important points are to be "discussed later"—which they are, but not without a break in sequence. Another chapter contains a particularly valuable survey of Baptism and Holy Communion, with an apt summary of pre- and post-Reformation views on the latter. No doubt what Professor Lampe has to say about Salvation is fair as far as it goes, although maybe there is more to be said for the Moral Influence theory of Abelard-cum-Rashdall than most scholars

care to suppose. All credit, however, to Professor Lampe for giving us this erudite and readable presentation of the faith.

By comparison, Professor Jessop's *An Introduction to Christian Doctrine* does not attain the same heights. The title is somewhat misleading, for there is little by way of serious examination of doctrine. Indeed the historic Creeds are summarized and dismissed in the last sixteen pages of the book. Nevertheless there are some interesting comments. Inherent immortality is "contrary to Scripture: and in saying that all men *must* be saved, that God's love is *bound* to persuade, it seems to be a kind of determinism; a lovely fatalism, but still fatalism" (p. 110). Moreover, the phrase on the resurrection body in the Creed "has not meant for theologians that the fleshly body will be reconstituted" (p. 113). On the whole it is a pity that the author has not delved more deeply into his subject-matter, for as it stands the result is hardly a cogent *apologia*.

One knows exactly what Dr Ferré is striving to say in his *Know Your Faith*, but his book pin-points the whole difficulty in trying to give expression to "conversion experience". The tendency is to speak in clichés. "The Cross is the outlet from eternity into time of the power of God for salvation that comes with forgiveness" (p. 57). We know what is meant, but it is hardly the language to appeal to modern society. A new terminology is badly needed if books such as this are to get their message across.

K. N. Kibblewhite.

Merrow,
Guildford.

Rebellious Prophet. By Donald A. Lowrie. Gollancz. 1960. 25s.

A modern "prophet" from Russia must arouse keen interest in the West, particularly when he was a convert from Communism to Christianity, even more so when his interpretation of his faith provoked opposition from his fellow Orthodox exiles as well as from Communists. Donald Lowrie has written this biography of Nicolas Berdyaev and a brief description of his thought after exhaustive research in both the West and Russia, enriched by contacts with Berdyaev's friends and by the author's own long acquaintance with him.

Good biography cuts through the generalizations of history and builds up a more informed understanding of one of its strands. Berdyaev lived through the birth-pangs of modern Russia, sometimes at their very seat, always vitally concerned with them. He moved quickly from his undergraduate Marxism to a firm, distinctive Christian faith in the midst of the high-pitched, short-lived Russian renaissance at the beginning of the century; and the author has captured the excitement and instability, even decadence, of this setting. But he fails to explain adequately the relation between the philosopher's environment and his thought, particularly important with Berdyaev, who was so devotedly Russian, and whose two dominant ideas, freedom and co-creativity, provide a healthy challenge to contemporary society and the Church.

"I praise freedom while my epoch hates it," Berdyaev claimed. He preached a muscular liberty, conscious of responsibilities more than rights; men are free to strive for fulfilment or not. But he did not lose sight of society to which the contemporary world has sacrificed so much personal liberty. He hoped and worked for realization of the ideal harmony between the individual and the community in which all men freely join in service of their Creator. Berdyaev is not alone in this emphasis, though real belief in freedom is seriously rare.

His idea of co-creativity is, however, unique. Mr Lowrie does not make clear exactly what it means, but it may put a finger on the source of the power which the contemporary Church lacks. God has given men freedom—for what? Christ has redeemed men not only from sin, Berdyaev replies, but for co-operation with God in the work of creativity. They must devote all the powers of their spirit towards realization of the Kingdom of God, for "the spirit of anti-Christ cannot be overcome by reaction; it may be conquered only by religious creativeness".

Berdyaev may not be a great thinker. It is too soon to tell. But the significance of his story alone commends him to our attention, and his ideas may put necessary, personal energy behind our easily daunted convictions.

PETER T. MARSH.

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CAMBRIDGE.

BOOK NOTES

Jean Meyendorff's *L'Église Orthodoxe: hier et aujourd'hui* (Éditions du Seuil, n.p.) is a most informative account of the history and present condition of the Eastern Orthodox Churches: we hope it may be translated into English. Oxford University Press has published a new edition of Nathaniel Micklem's *The Doctrine of our Redemption* which first appeared as a Lent book in 1943, written at the request of Archbishop William Temple. *The South Ormsby Experiment* by A. C. Smith (S.P.C.K., 7s. 6d.) is a full report on the experiment of working twelve rural parishes in Lincolnshire as one group; it was described in outline in THEOLOGY, February 1960. English translations of two volumes of sermons by eminent German theologians have recently appeared. *This World and Beyond* by Rudolf Bultmann (Lutterworth Press, 27s. 6d.) contains twenty-one sermons which reveal the New Testament scholar as a forceful preacher. *The Waiting Father* by Helmut Thielicke (James Clarke and Co., 12s. 6d.) is a volume of sixteen sermons on the parables of Jesus. We are glad to know that Michael Peck's *Glad in Him with Psalms* (Darton, Longman and Todd, 8s. 6d.) is in print again: it consists of devotions for holy communion taken from the Psalter. The original edition was noticed in THEOLOGY, November 1947, pp. 435 f. *The New Testament in Modern English* by J. B. Phillips is now available in a cheap edition (Geoffrey Bles, 10s. 6d.); there is also a pocket edition at 8s. 6d. We wish to recommend for Advent reading two admirable booklets, both of which contain addresses that were broadcast in Advent 1959: *The Four Last Things* by H. A. Williams and *Christ Comes In* by J. A. T. Robinson (Mowbray, 3s. each), and also *Advent, its liturgical significance* by Patrick Cowley (Faith Press, 7s. 6d.).

BOOKS RECEIVED

(Mention here neither implies nor precludes subsequent comment.)

ALLEN AND UNWIN: S. Radhakrishnan and P. T. Raju (Eds), *The Concept of Man* (42s.).

BAPTIST MISSION PRESS (CALCUTTA): Michael Hollis, *Unity: Hope and Experience* (Re 0/75).

BEREAN PRESS: James Gray (Ed.), *Towards Christian Union* (10s.).

A. AND C. BLACK: Floyd V. Filson, *The Gospel according to St Matthew* (28s.).

BURNS AND OATES: Robert Lesage, *Vestments and Church Furniture* (8s. 6d.); Eugène Portalié, S.J., *A Guide to the Thought of St Augustine* (42s.); Marc Oraison, *Love or Constraint?* (25s.).

CAMBRIDGE UNIVERSITY PRESS: J. S. Whale, *Victor and Victim* (18s. 6d.).

GEOFFREY CHAPMAN: Giuseppe Ricciotti, *The Age of the Martyrs* (24s.).

CHRISTIAN LITERATURE SOCIETY: James Kellock, *Ethical Studies* (Rs 3.75); Murray T. Titus, *Islam in India and Pakistan* (Rs 3.75).

JAMES CLARKE AND CO.: W. W. Bryden, *The Christian's Knowledge of God* (15s.).

DARTON, LONGMAN AND TODD: M. M. Winter, *Saint Peter and the Popes* (25s.); Bernard Leeming, S.J., *The Churches and the Church* (35s.); Bruno S. James, *Seeking God* (6s.).

EDITIONS DU SEUIL: Alain Guillermou, *St Ignace de Loyola et la Compagnie de Jésus* (n.p.).

EPWORTH PRESS: W. L. Northridge, *Disorders of the Emotional and Spiritual Life* (16s.).

FABER AND FABER: Hans Conzelmann, *The Theology of St Luke* (30s.).

HARVILL PRESS: Mircea Eliade, *Myths, Dreams and Mysteries* (18s.).

W. KNOTT AND SON: E. C. R. Lamburn, *The Liturgy Develops* (8s. 6d.).

LIBRERIA DELLA PONTIFICA UNIVERSITA' LATERANENSE (ROME): Giuseppe d'Ercole, *L'Essenza del Vangelo nel Tempo* (n.p.).

LONGMANS: Albert-Marie Schmidt, *John Calvin and the Calvinistic Tradition* [translated from the French: the original was reviewed in THEOLOGY, February 1959, pp. 71 f.] (6s.).

LUTTERWORTH PRESS: A. J. B. Higgins, *The Historicity of the Fourth Gospel* (6s. 6d.); Denis Baly, *Palestine and the Bible* (2s. 6d.).

MACMILLAN: Geddes MacGregor, *Introduction to Religious Philosophy* (30s.).

MANCHESTER CATHEDRAL: *A Simple Guide to Manchester Cathedral* (1s.).

METHUEN: K. O. L. Burridge, *Mambu* (42s.).

MOWBRAY: C. E. Pocknee, *Liturgical Vesture* (15s.).

OLIVER AND BOYD: Robert Martin-Achard, *From Death to Life* (30s.).

PETER OWEN: Marco Pallis, *The Way and the Mountain* (30s.).

OXFORD UNIVERSITY PRESS: Charles Coulston Gillispie, *The Edge of Objectivity* (42s.); G. D. Yarnold, *The Bread which We Break* (10s. 6d.).

S.C.M. PRESS: Stephen Neill, *Men of Unity* (5s.); Gustaf Wingren, *The Living Word* (25s.); David Cairns, *A Gospel without Myth?* (25s.); John Macquarrie, *The Scope of Demythologizing* (25s.); Bengt Sundkler, *The Christian Ministry in Africa* (35s.); A. M. Hunter, *Interpreting the Parables* (8s. 6d.).

SHEED AND WARD: J. A. Weisheipl, *The Development of Physical Theory in the Middle Ages* (4s.).

S.P.C.K.: Martin Thornton, *Margery Kempe* (15s.); Martin Thornton, *Essays in Pastoral Reconstruction* (17s. 6d.); J. R. H. Moorman, *The Path to Glory* (21s.).

VAN NOSTRAND: Roland H. Bainton, *Early Christianity* (9s. 6d.).

WESTMINSTER PRESS (PHILADELPHIA): C. W. F. Smith, *Biblical Authority for Modern Preaching* ($3.50).

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